

Da'wah Activities of *Jama'at al-Nahda al-Islamiyyah al-Alamiyyah* and its contribution to the Development of Islam in Northern Nigeria

Muhammad Dayyabu Abdulmumini¹, Dr. Aminu Alhaji Bala²

¹Department of Islamic Studies, School of Secondary Education (Arts and Social Sciences), Federal College of Education, Katsina, Nigeria

²Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

Abstract: In Northern Nigeria there are many religious organizations that are active in Da'wah work. Their impact is felt tremendously through organizing Islamic awareness seminars and preaching tours and building of Islamiyyah schools to boost Islamic education of the Muslims' children and adult literacy needs. They have also built Mosques and Islamic centres for the overall religious needs of the society. This paper will highlight the impact of one of these Da'wah organizations known as *Jama'at al-Nahda al-Islamiyyah al-Alamiyyah*. The paper will discuss the establishment of the organization, its activities, method of Da'wah (propagation of Islam) towards the spread of Islam and its impact on the overall Educational needs of the Muslims in Northern Nigeria. The methodology adopted in conducting this research is field work and qualitative analysis of data from published and unpublished sources.

Keywords: Religious, Organization, Da'wah and Northern Nigeria

I. INTRODUCTION

The establishment of *Jama'at al-Nahda al-Islamiyyah al-Alamiyyah* was conceived by the founder Sheikh Shariff Ibrahim Saleh Alhussaini in 1957 at Maiduguri. It was inspired as a result of the founders' interest in spreading Islam through the medium of education. This was because Muslims especially in local communities of Borno at that time were hostile to the western model of education to the extent that they resist virtually any form of education that involve the use of class rooms for teaching. The founder took the challenge upon him and moved all around the State to enlighten the local communities about the importance of knowledge. He used Islamic preaching method as the main tool in order to bridge the gap between him and the local communities' understanding to the message of Islam which began initially with the command for Muslims to acquire knowledge without reference to its type, Islamic or otherwise, and therefore it is not a surprise for Muslims to integrate systems of education to achieve social and religious well-being of any given society.¹

Having spread this message across many Muslim communities who were at loggerhead with the western style of education in Nigeria, the founder established a model

Islamiyyah school, Qur'anic School and a traditional Islamic education school where *Fiqh* (Islamic jurisprudence) *Tauhid* (Islamic monotheism) Hadith (Tradition of Prophet Muhammad (SAW) etc. are taught to the adults. The model *Islamiyyah* School system integrates both Western and Islamic education. The Qur'anic School is based on Qur'anic teachings only. The pupils in the model *Islamiyyah* School came from the local communities and other neighboring communities in Nigeria and even abroad.² These pupils were either accommodated in one of the hostels provided by the founder or sent to stay with their relatives who live within the school neighborhood. Elderly people from within and outside Nigeria also do attend the traditional *Islamiyyah* School. Upon graduation the graduates are issued with certificates (*IJAZA*) which qualify them to go back to their places of origin and establish their own schools based on the mode of operation defined by the founder.³ He graduated many students in different fields of Islamic education; various schools were later established by the graduates of *al-Nahda* in many parts of Nigeria and some neighboring African countries. Some of these schools include; Ma'had Annahda li Tahfiz *al-Qur'an wa-Dirasat al-Islamiyyah*, Talla. *al-Nahda* Islamiyyah Mutum biyu and *Rabitat al-Ikhwan Kashaka* in Taraba State were all established under the leadership of Adam Idris Saleh, Director of the Schools and First aid of *al-Nahda*, Taraba state branch.⁴ In Yobe state there are *Ma'had Annahda* in Yusufari and Damaturu established by Bello Yusuf Al-Amin Gali. There is also *Madrasatu Dar al-Ma'rif* established by Ustaz Muhammad Nele in Damaturu. In Nasarawa state there is *Madarasat al-Nahda al-Islamiyyah* Unguwa Nufawa Keffi established by Mallam Muhammad Badamasi. *Madarasat al-Nahda* established by shaykh Saleh in Abuja. In Zaria, Kaduna state, there is *Madaris al-Tazkiyah Academiyyah al-Jil al-Jadid*, established by Prof. Ibrahim Ahmad Maqari among others. Other schools established by *al-Nahda* graduates in some parts of African countries include, *al-Nahda Islamiyyah Kussiri*, Marwa State, Cameroon

² J. Hassan, Annahda in Brief, A Document Prepared by Annahda...P.1

³ J. Hassan, Annahda in Brief, A Document Prepared by Annahda...P.2

⁴ Adam. Idris Saleh, (40 years), Director of Schools and First Aid of Annahda Taraba state branch, Interviewed at Talla Gassol L.G.A, 11:00 AM 3rd October, 2019

¹ J. Hassan, Annahda in Brief, A Document Prepared by Annahda National Secretary, NP, NP, 2016, P.1

established by Algoni Ali Gambo, In Chad Republic there is *Munazzamah al-Nahda al-Islamiyyah*, Njamina, established by Algoni Ahmad Isa. In Niger Republic there is *Ma'had* Sheikh Ibrahim Saleh established by Algoni Ibrahim Isah in Diffa. In Sudan there is *Mujamma al-Nahda* Khartoum, established by Musa Abdallah Hussain among others.⁵

The founder changed the name of the institution into an Islamic organization with the hope of bringing all its' former students and their established institutions under one umbrella. In this noble effort, the founder was assisted by some important personalities in Borno like: Alhaji Umar Ali, Alhaji (late) Bukar Marte, Alhaji (Late) Lawan Ali Monguno, Ambassador Abba Zoru, Alhaji Mohammad Alkali, Alhaji Kolo Biu and Late Alhaji Mohammad Bomai. The first four names are the Board of trustees, while the later three constitute part of the executive committee of the organization at the initial take off. With the above-mentioned names, the organization was registered in 1982 with the Federal Ministry of Internal Affairs at that time.⁶

II. AIM AND OBJECTIVES OF THE ORGANIZATION

The aim of this organization is spreading Islam through the medium of education which appears more feasible in the all-round development of the Muslim community as the long-term strategy and plan of the organization. The short-term strategy of the organization in this research which was the main objectives includes:

- i. Encouraging hard work, productivity, self-reliance, eradicating ignorance, social vices and poverty so as to create free and just society as one of its immediate objectives.
- ii. Cooperating with local and international organizations which share similar objectives for linkages and understanding.
- iii. Maintaining wisdom and tolerance in inviting people to Islam by considering peculiarities of different societies living in the world.

The above objectives can be achieved through establishment of schools; youth care centers, enlightenment programmes on radio and TV, public lectures, seminars, workshops, conferences, translating and publishing of books and pamphlets on all issues of in Islam. These programmes are being funded through the founders' regular financial contributions, membership dues and other philanthropic assistance from individual, corporate bodies and donor organizations among others.⁷

Method of Da'wah of Jama'at al-Nahda al-Islamiyyah

⁵ Abdullahi Adam Umar, (42 years), Assistant National Secretary of Annahda Directorate of Education, Interviewed at Maiduguri, 4:30 pm 10th, November, 2019

⁶ Abdullahi Adam Umar, (42 years), Assistant National Secretary of Annahda...

⁷ J. Hassan, *Ta' sis Munazzamah wa Anshitatuha*, in "Annual financial Bulletin", Directorate of finance of *Jama'at Annahda al-Islamiyya*, Borno.

The methodology adopted in conducting this research is field work and qualitative data collection and critical analysis of the data obtained to ensure objectivity. The unstructured interview method was also adopted to solicit primary data from people who have valuable information about the organization. The raw data was then analyzed for unbiased findings. In the end it was founded that the organization followed Islamic Da'wah methodology in its spread of the religion meant for the whole of mankind. Hence, it directs its followers to propagate the message to non-Muslims and also to teach and provide continuous guidance to the believers through *Da'wah*.⁸ Preaching the truth and converting the unbelievers to Islam is one of the sacred duties of the Muslims.⁹ That is why Allah (SWT) has laid down the principles for the guidance of mankind in the Qur'an so that mankind can take precaution against all un-Islamic trends in all their manifestations. The Prophet (peace be upon him) is not only the seal of Prophets¹⁰ but also a universal Messenger to all mankind.¹¹ Allah (SWT) have inspired His Prophet with the truth and sent to him the Qur'an in order to invite mankind to Islam and lead those who believe from the depths of darkness into light.¹² Islam is, therefore, a true universal religion and a light to all mankind as such its *Da'wah* should cater for all humanity, both Muslims and non-Muslims alike. The *Du'at* (preachers) of *Jama'at Annahda* follow the *Da'wah* methodology taught in the Qur'an. Muslims are charged to deliver Da'wah according to wisdom and good exhortation as stated in the Qur'an.¹³ The preachers of the organization follow the above criteria in their Da'wah works, they apply wisdom and follow peaceful means in their *Da'wah* (propagation of Islam) activities. They don't insult, apply satire, condemn or call names in their *Da'wah*, they concentrate on inviting non-Muslims to Islam and calling attention of Muslims to the correct teachings of Islam.¹⁴ On preaching tour, they sought the permission of the authorities being it local, state or federal governments they undertake any of their programmes.¹⁵

Da'wah Activities

Right from its inception, *Da'wah* activities have been the main concern of *al-Nahda*. This organization devotes itself to the dissemination of the message of Islam through the medium of *Da'wah* activities around Northern Nigeria and

⁸ Poston, Larry. (1992) *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam*. New York: Oxford University Press. p. 3.

⁹ Arnold, T. W. (1976) *The Preaching of Islam: A History of the propagation of the Muslim faith*, Pakistan: S.H Muhammad Ashraf.

¹⁰ See Qur'an 33:40

¹¹ See Qur'an 34:28

¹² See Qur'an 65:10-11

¹³ See Qur'an: 16:125

¹⁴ Ibrahim Tahir, (58 years) Member Directorate of *Annahda Da'wah* Enlightenment Division, Interviewed at Maiduguri, 11:30 AM, 5th- August-2016

¹⁵ AbdulRahman Umar Muhammad, (57 years) Member Directorate of *Annahda Da'wah* Enlightenment Division, Interviewed at Maiduguri, 2:30, 8th- August-2016

beyond. They used different ways for conducting *Da'wah* activities. These include, sending preachers to *Jumu'at* mosques for pre-*Khutbah* (sermon) enlightening people on the good teachings of Islam and sensitizing them on some social issues affecting Muslims and Islam in Nigeria for peaceful and harmonious living of the Muslim *Ummah*.¹⁶ There are more than fifteen *Jumu'at* mosques under the control of *Jama'at al-Nahda* within Maiduguri metropolis alone. The Imams and preachers are posted by the organization to these mosques.¹⁷

Preaching Tours

The purpose of the organization for preaching tours, especially to the rural areas is to enlighten the masses on the true understanding of Islamic teachings because ignorance is widespread in the rural areas. Such preaching tours are also made to non-Muslim areas, in order to invite and convert them to the fold of Islam.¹⁸ Mutai in his work attests the preaching tours of *al-Nahda*, he said:

Another organization which made an impact in the propagation of Islam in Guduf area was *Jama'a al-Nahda al-Islamiyya* founded by Sheik Ibrahim Saleh. In Nov, 1994, the organization toured the Guduf area and organized Islamic lectures and preaching. The outcome of the deliberation was summarized in report highlighting the achievement (in solving some religious) problems of the villagers¹⁹

The organization has a unique system of dividing its preachers into groups like battalions before setting out for preaching tour, each battalion consists of eighteen to twenty members, among them, there is a commander, Imam and Mufti; these battalions were named after the names of the Companions of the Prophet (S.A.W) such as four rightly guided caliphs and others: these are: Abubakar al-siddiq, Umar bin al-Khattab, Uthman bin Affan, Aliyu bin Abi Talib, Uqba bin Nafi and others. Each battalion is assigned to a certain place.²⁰ For example: In 2010 a total number of nine battalions carried out preaching tour to some local government areas of Borno state, these were as follows:

Abubakar al- Saddiq battalion was sent to Dikwa and Ingala

Umar bin al-Khattab battalion was sent to Biu, Bayo, Hawul and Shani

¹⁶ A.A. Khursa, *Financial Assistance to sponsor Islamic Projects*, In "Annual financial Bulletin" Directorate of finance *Jama'at Annahda Islamiyya*, Oct. 2009, P.6

¹⁷ AbdulRahman Umar Muhammad (57years), Member Directorate of Annahda *Da'wah* Enlightenment Division, Interviewed at Maiduguri, 2:30 PM, 8th- August- 2016

¹⁸ A.A. Khursa, *Financial Assistance to sponsor Islamic Projects*, P.7

¹⁹ M.B. Mutai, *Islamic Propagation Activities in Borno state*, A case Study of the Hiltop people of Guduf, M.A. Dissertation, Submitted to the Department of Islamic Studies, Bayero University Kano, 2000, P.146

²⁰ A.A. Khursa, *al-Dawa'h wa al-Irshad*, In "Annual financial Bulletin" Directorate of finance of *Jama'at Annahda al-Islamiyya*, Maiduguri, March, 2010, Vol.3 P.7

Uthman bin Affan battalion was sent to Askira uba and Damboa

Aliyu bin abi Talib battalion was sent to Maiduguri and Mafa.

Uqba bin Nafi' battalion was sent to Abadam, Mubar and Qarmala

Muhammad al-Amin al-Kanemi battalion was sent to Kaga and NGauri

Idris Aloma battalion was sent to Konduga and Bama

Ahmad bin Fartua battalion was sent to Marte and Mongonu

*Usama bin Zaid battalion was sent to Yara and khadhe*²¹

Da'wah through Mass Media

Media is an important tool of communication for personal life, business, education, and helpful in bringing about general social awareness.²² The objective of choosing media as a tool of communication is its realization of the media's capacity to reach and influence large number of people, therefore, *Jama'at al-Nahda* used the media to propagate and preach the Religion of Islam. Therefore, apart from preaching tours and preaching in *Juma'at* mosques, the organization conducts *Da'wah* programmes through mass media, such as radio and television stations.

Translating the *Tafsir* of the holy Qur'an through vernacular languages of Hausa and Kanuri vernacular were carried out by the organization most especially in the month of Ramadan for enlightenment of Muslims on different aspects of Qur'anic teachings. These include different issues concerning their religious, social and political and social wellbeing. The translation of the *Tafsir* works were also transmitted in some radio and television stations most especially those available in Maiduguri. Some of these programmes are sponsored by *Jama'at al-Nahda*, while some are sponsored by government and other philanthropic individuals. Languages like Hausa, Kanuri, *Shuwa* and English are used by different scholars in delivering their programmes.²³

Tafsir

Tafsir is a branch of knowledge by which the Book of Allah (SWT) Qur'an is understood by explaining its meanings and deducting its laws and wisdom.²⁴ It involves explaining the *Qur'anic* meanings of expressions, recitation, simple and composite injunctions, reasons and places of revelation and other sciences of Qur'anic exegesis in order to bring its understanding to human level.²⁵ Full *Tafsir* of the Qur'an by

²¹ A.A. Khursa, *al-Dawa'h wa al-Irshad*, In "Annual financial Bulletin..."

²² A. K. Tukur, "Modern Media and Adult Literacy Education" In A. A. Salawu and others, *Readings in Education*, Vol. 3. Educational Foundations Unit, Fac. of Edu. And Extension Services, Usmanu Danfodiyo University, Sokoto. 2006. Pp 117-129.

²³ . Jibril AbdulRahman Umar, (30years), Annahda National Admin Secretary, Interviewed at Maiduguri, 10:30 AM, 7th- August- 2016

²⁴ Al-Zarkashi, B. A., (1957), *al-Burhan Fi Ulum al-Qur'an*, Dar al-Fikr, Beirut. p13

²⁵ al-Sabooni, M.A., (1405H/1985AC) *al-Tibyan fi ulum al-Qur'an*. Beirut: Alam al-Kutub, p59

Sheik Shariff Ibrahim Saleh the founder of the organization is being transmitted by translating it into Hausa, Kanuri, *Shuwa* and English languages and is also aired through both Radio and Television stations of Borno Radio and Television stations. It is also being aired by N.T.A Maiduguri.²⁶

Apart from the founder's effort there are other scholars who deliver the *Tafsir* in the month of Ramadan within Maiduguri metropolis under the permission of the Directorate of *al-Nahda Da'wah* Enlightenment Division, these includes:

1. Malam Musa Yahaya Mare delivers his *Tafsir* in Hausa language and is being broadcasted in BRTV and NTA Maiduguri
2. *Ustaz* Muhammad Husaini delivers *Tafsir* in Arabic language and is being broadcasted in Radio (BRTV)
3. Dr. Ibrahim Muhammad Hassan delivers his *Tafsir* in Hausa and is being broadcasted in Kanem radio, University of Maiduguri
4. Algoni Assakin Simari delivers his *tafsir* in *Shuwa*, and is being broadcasted in radio (BRTV)
5. Sheikh Tijjani Umara delivers his *Tafsir* in Kanuri and is being broadcasted in both BRTV and NTA television, Maiduguri
6. Khalifa Alhaji Abba al-Amin Banki delivers his *Tafsir* in Kanuri and is shown on television (BRTV)²⁷

III. WEEKLY PROGRAMMES

Apart from the above, other Islamic programmes for enlightening the Muslims on their religious obligations are also being broadcasted in either radio or television stations under the Directorate of *al-Nahda Da'wah* and Enlightenment Division. Some of these programmes are as follows:

1. *Nasiha* (religious advice) is a Hausa programme by Dr. Ibrahim Muhammad Hassan; it is being broadcasted in Kanem Radio, University of Maiduguri.
2. *Wajib li al-nās al-yawm* (contemporary people's obligation) a programme being broadcasted in B.R.T.V by different scholars on different topics concerning the well-being of Muslims is delivered in *Shuwa-Arab* language.
3. *Salon Da'wah* (Methodology of Islamic propagation) by Imam Abdurrahman, broadcasted in Radio (BRTV) delivered in *Shuwa* language
4. *Qism al-Dīn* (Religious affairs) is an hour weekly programme delivered in *Shuwa* language by different scholars on various issues and is being broadcasted on Radio (B.R.T.V)
5. Security matters, is a programme on security situation in Borno and neighboring states delivered

²⁶ Jibril AbdulRahman Umar, (30years), Annahda National Admin Secretary, Interviewed at Maiduguri, 10:30 AM, 7th- August- 2016

²⁷ Jibril AbdulRahman Umar, (30years), Annahda National Admin Secretary, Interviewed...

by different scholars enlightening people on the importance of peace and security according to the teachings of Islam.

6. Dr. Ibrahim Umar Ilyas represents *Jama'at al-Nahda*. The programme is being sponsored by Nigerian Army and is shown in Television of both BRTV and NTA Maiduguri.²⁸

Da'wah through Writing

Writing is another means of communication to enlighten the Muslims on various aspects of their religion. This is not new in Hausaland as it started since the coming of Islam and it is now widespread. The area witnessed the development of Islamic literacy and scholarship which contributed immensely to the widespread of scholarly authorship that flourished among the scholars. Manuscripts, leaflets and books were written by many reputable scholars and were privately owned and or kept in Muslims homes, mosques, palaces and libraries. Enormous and qualitative literature produced by the *Jihād* leaders is an example in this regard and scholars that came after them followed their footsteps in this regard.²⁹ Scholars of *al-Nahda* organization is among those organization that encourages and sponsors authoring of books and magazines that are beneficial to Muslim *Ummah*. The founder of the organization, Sheikh Shariff Ibrahim Saleh al-Hussaini himself wrote more than one hundred books; among them were those which have been published and those yet to be published. These books cover many fields, among them are: principles of *Tafsir* of the holy Qur'an, science of Hadith, fiqh and the principles of fiqh, Technical terms of Hadith, subject of inheritance. He has also written on *Balagha*, *Nahw*, *Sirah* or history, Economics, Logic, Islamic Sufism and many other areas which touched on the lives of contemporary Muslims.³⁰ Some of these books include:

IV. PUBLISHED BOOKS

1. *Al-Islam wa Hayat al-Arab fi Imbiraturiyat kanem-Borno* (Islam and life of Arabs in Kanem-Borno empire), *Al-Babi al-Hlabi*, Cairo, 1976
2. *Al-Nahj al-Hamid* (Praiseworthy approach), Cairo, 1975 and Sudan, 1978
3. *Al-Ab'ad al-Tarikhyyah Li al-Islam fi Ifriqiyyah wa al-Da'wah al-Islamiyyah al-Tarhu al-Jadid* (New approach for the long historic propagation of Islam in Africa), Nigeria, 1993
4. *Al-Takfir akhtar Bid'a Tuhaddid al-wahda baina al-Muslimina fi Nigeria* (Calling a Muslim unbeliever

²⁸ Jibril AbdulRahman Umar, (30years), Annahda National Admin Secretary, Interviewed...

²⁹ A. M. Kani, Literary Activity in Hausa land in the late Eighteenth and Early Nineteenth Centuries with Special Reference to Shehu Usmanu b. Fodi 1891. MLS Dissertation, Dept. of Library Science, Ahmadu Bello University, Zaria. P. 18.

³⁰ S.I. Saleh, *Al-Nasihah al-Kubra, Al-Sharikah al-Dauliyyah*, Abuja, 2014, P.502

by a fellow Muslim is a dangerous innovation which threatens the unity of Muslims in Nigeria), *Al-Babi al-Halabi* Cairo 1982 and Sudan 1984 and 1990

5. *Al-Jihad fi al-Islam* (Holy war in Islam), Nigeria 1993 and Sudan 1994
6. *Al-zakāt fi al-Islam* (Almsgiving in Islam), Lahore, Pakistan 1989
7. *Al-Nasihah al-kubrah*, (The Great Admonition) two volumes, Nigeria, 2014
8. *Darūrat al-taāmīl ma'al Bunūk* (Necessity for dealings with Banks), Nigeria 1993, Sudan 1994
9. *Itmām al-minnah fi anna al-Du'a dubur al-Salat huwa al-Sunnah* (Supplication as a meritorious act after prayer (*Salat*) is a *Sunnah*), Nigeria 1993
10. *Al-Tassawuf al-Islami wa Dauruhu fi Himayat muqauwimāt bina' al-ummah al-Islamiyyah*. (Islamic Sufism and its role in protecting the unity of Muslims) Libya, 1995 etcetera.

Some of the unpublished books are as follows:

- i. *Al-Musaffa min Ahādīth al-Mustafa* (Some Screened Traditions of the Prophet (SAW))
- ii. *Al-Fāsil Baina al-Haqq wa al-Batil* (The Distinguisher between truth and falsehood)
- iii. *Al-Islam dhiddu al-khurāfat* (Islam is against superstitions)
- iv. *Al-Hijāb fi al-Islam* (The veil in Islam)
- v. *Al-Islam wa Tarikh al-Asri* (Islam and history of modernization)³¹

There are also some individual members of *al-Nahda* who wrote Books on Islam. Example of this is a book written by Dr. Amma Ahmad khursa (Director of Finance *Jama'at al-Nahda*) Titled: *Daur al-Infāq al-Tatawwi'i fi Halli Mashākil al-Fard wa al-Mujtami'*. (The Role of philanthropy in solving the problems of individuals and society) Nigeria 2006.

Al-Hidaya- is an Arabic quarterly magazine published by *Jama'at al-Nahda* with the aim of conveying authentic teachings of Islam to the people, boosting their awareness on their Religious and worldly affairs and for intellectual development in the teachings of Arabic and Islamic studies and for research purposes. Educative articles on Religious, Social, Economic and Political life of Muslims were all covered in many articles on different aspects of Muslims lives.³²

Welfare Activities

The Christian associations of Nigeria are using welfare activities to convert Muslims in the rural areas. To counter these trends, *Jama'at al-Nahda* organization has a welfare unit and First aid group. This group renders voluntary services to the public across the twelve states of Northern Nigeria to

cushion the effect of poverty among the Muslims. These services include the following:

Providing first aid services to victims of natural disaster, members attend almost all Islamic gathering and render some services, such as *juma'at* mosques and Eid ground during Fitr and Adha celebration etc. they attend occasions of government and NGOs in order to serve the humanity. They attend and serve at different camps of intending pilgrims every year. They often visit internally displaced people's camps and distribute relief materials to the victims of *Boko Haram* mayhem. They sometimes visit grave yards for clearing bushes and filling holes on the graves.³³ The organization distributes food items during the month of Ramadan to orphans and less privileged individuals every year. It also gives feeding to the needy people for *Iftar* throughout the month of Ramadan. Rams are also being distributed every year by the organization during *Eid al-Adha* to orphans and less privileged persons. The organization distributes materials to converts like clothes, grinding machines etc. it also drills boreholes for them in their various places.³⁴ The above welfare activity is also a form of *Da'wah* during the first generation of Islam. Many welfare activities were provided to the new converts to strengthen their faith by the rich Muslim companions of the Prophet (SAW). In the books of traditions of the Prophet there are many Ahadith numerous to cite here, which indicate the Prophet's benevolent charity to unbelievers which makes them accept Islam.

V. CONCLUSION

In conclusion, SWOT analysis is provided to determine the organization's strength, weaknesses, opportunities and threats to determine their growth and success benchmarks and how well are they performing.

Strength

The *Da'wah* activities of *Jama'at al-Nahda* is felt tremendously, they increase the level of Religious awareness among the Muslims in Northern Nigeria, most especially in the places where the organization has branches and their membership is also increasing.

Through the *Da'wah* activities of the organization the negative attitudes of many Muslims changed to better, and become more conscious and committed to their Religious duties.

The organization plays an important role in the converting of non-Muslims to Islam as well as taking care of the converts through teaching them Islamic Religious knowledge, building mosques and *Islamiyyah* schools for them, drilling boreholes for them, most especially around the mosques.³⁷ In 2003 the

³¹ S.I. Saleh, *Al-Nasihah al-Kubra, Al-Sharikah al-Dauliyyah...*

³² *Jama'at Annahda al-Islamiyya, Al-Hidaya Magazine, Kanem computers, Maiduguri, March 2011, Vol.2 No.1 P.1*

³³ AbdulRahman Muhammad, (37 years), Assistant Director Annahda First Aid Group, Borno state, Interviewed at Maiduguri, 2:30 PM, 10th- August-2016

³⁴ Umar Ibrahim Saleh, Interviewed at Maiduguri, 6th- August- 2016

whole people of Kujiti village in Madagali L.G.A of Adamawa State converted to Islam through *Da'wah* activities of *Jama'at al-Nahda*.

Weaknesses

Though the organization made great impact in its preaching, it is not without weaknesses, these include lack of capacity to cover the entire Nigeria in their *Da'wah* activities.

The mentality of some Muslims in not accepting their *Da'wah* due to the organization members belonging to Tijjaniyyah Sufi order.

Lack of abundant resources to increase the level of their *Da'wah* works, there is little support from Government and philanthropic people, the availability of enough resources could have boosted their coverage throughout Nigeria and beyond, unlike their counterpart, the *Jama'atu Izalatil Bid'ah wa Iqamatus Sunnah* who have a good network of getting enough resources from both the Government and philanthropic people to carry out their *Da'wah* works in Nigeria and beyond.

Opportunities

The organization is opportune to have been first established in Borno which has been the first center of Islamic education in Nigeria as Islam first came to the country through Kanem Borno from North Africa. Borno is often referred to as “home of Qur'an and Qur'anic memorizers”. This has helped the organization to advance their mission of *Da'wah* works.

Threat

Some of the threat facing the organization is the counter evangelism of the Christian Association of Nigeria who have abundant resources to reach the rural areas and convert many ignorant Muslims into Christianity, this is a very big challenge to the organization, because, sometimes their effort is threaten by evangelical spread.

Also, the counter activities of the Boko Haram terrorist organization by using force in recruiting membership is a big threat which the organization need to counteract by putting more efforts in teaching the pure Islamic teachings to de-radicalize the members of this deviant ideology sect and bring

back peace in their areas where this thought emerged in Nigeria.

Another threat to their *Da'wah* has to do with teaching the migrant population as a result of *Boko haram* mayhem, though they often visit internally displaced people's camps and distribute relief materials to the victims of *Boko haram*, they do not have enough resources to take care of the teeming migrants. This gave the evangelist a way to come in and convert Muslim migrants.

REFERENCES

- [1] Al-Sabooni, M.A., (1405H/1985AC) *al-Tibyan fi ulum al-Qur'an*. Beirut: Alam al-Kutub.
- [2] Al-Zarkashi, B. A., (1957), *al-Burhan Fi Ulum al-Qur'an*, Dar al-Fikr, Beirut.
- [3] Arnold, T. W. (1976) *The Preaching of Islam: A History of the propagation of the Muslim faith*, Pakistan: S.H Muhammad Ashraf.
- [4] Hassan, J. *Annahda in Brief*, A Document Prepared by Annahda National Secretary, NP, NP, 2016.
- [5] Hassan, J. *Ta'sis Munazzamah wa Anshitatuha*, in “Annual financial Bulletin”, Directorate of finance of *Jama'at Annahda al-Islamiyya*, Maiduguri, Vol. 1, No 1, December, 2007.
- [6] *Jama'at Annahda al-Islamiyya*, *Al-Hidaya Magazine*, Kanem computers, Maiduguri, March 2011, Vol.2 No.1
- [7] Kani, A. M. *Literary Activity in Hausa land in the late Eighteenth and Early Nineteenth Centuries with Special Reference to Shehu Usmanu b. Fodi 1891*. MLS Dissertation, Dept. of Library Science, A.hmadu Bello University, Zaria.
- [8] Khursa, A. A. *al-Dawa'h wa al-Irshad*, In “Annual financial Bulletin” Directorate of finance of *Jama'at Annahda al-Islamiyya*, Maiduguri, March, 2010, Vol.3
- [9] Khursa, A. A. *Financial Assistance to sponsor Islamic Projects*, In “Annual financial Bulletin” Directorate of finance *Jama'at Annahda Islamiyya*, Oct. 2009.
- [10] Mutai, M. B. *Islamic Propagation Activities in Borno state, A case Study of the Hiltop people of Guduf*, M.A. Dissertation, Submitted to the Department of Islamic Studies, Bayero University Kano, 2000.
- [11] Poston, Larry. (1992) *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam*. New York: Oxford University Press.
- [12] Saleh, S. I. *Al-Nasihah al-Kubra*, *Al-Sharikah al-Dauliyyah*, Abuja, 2014.
- [13] Tukur, A. K. “Modern Media and Adult Literacy Education” In A. A. Salawu and others, *Readings in Education*, Vol. 3. Educational Foundations Unit, Fac. of Edu. And Extension Services, Usmanu Danfodiyo University, Sokoto. 2006.